The Christian Socialist

The Golden Rule Against the Rule of Gold

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SONG OF THE WORK-FOLK

By Harry Lee

(Tune, Scots Wha Hae)

Mighty hosts by Reason led,
Bearers of the banner red,
Rally ye, that truth be spread
  Over land and sea.

Comrades, dare we duty spurn,
Countless eyes upon us turn,
Haunting eyes of those who yearn,
  Yearn for liberty.

Shall we stand supinely by,
Heeding not the bitter cry,
Or shall tears alone reply
  To the toilers' plea?

Nay—'tis not in vain they plead,
Ours to hear the cry of need,
Ours to purge the world of greed,
  Ours to make men free.

Forward then—for win we must,
Triply armed by quarrel just,
Throbbing with a holy trust
  In humanity.

He, Whose all impartial hand.
Soweth good o'er every land,
Doth the cause of truth command,
  Speeding victory.

THE NEW HEAVEN AND THE NEW EARTH

Jesus was a prophet like unto Moses, a world builder. And the beginning of the world Jesus created was when the Holy Spirit fell on him at his baptism by John. This new or second heaven was the relation man sustains to God by obedience to the second covenant. And the new earth was the relation man sustains to his fellow man under the second covenant. By the beginning and ending of these things we can determine the beginning and ending of the "ages," or "worlds."

Peter in speaking of the destruction of the heaven and earth belonging to the world Moses made, 2 Peter 3, 10, says in V. 13: "Nevertheless we according to His promise look for a new heaven and a new earth wherein dwelleth righteousness."

The first thing the disciples did after they received the Holy Spirit was to set up a communal order of things, possessing all things in common. No man said any thing was his own, ignoring the right of private property. Barnabas, a Levite, having land sold it and laid the money at the apostles' feet, ignoring even the right of private property in land. Ananias sold a possession, but yet wanted some private property and lied about it; and Peter told him he had not lied only to men but to the Holy Spirit, showing conclusively that the Holy Spirit was leading in this arrangement.

Was not this the model for the new earth? And was not this in accord with what Jesus taught when he said, "He the Spirit of Truth will take of mine and will show it unto you?" Now if this is the true model for the new earth, this property question never will be settled until settled on this basis of communal practical brotherhood. This will bring the kingdom of God to earth. In answer to the Lord's prayer. Yours for the coming kingdom,

S. C. O'BYRNE,
Chicago.

Many bundle orders, large and small, are coming in for the Thompson Special and the Comrades are very much pleased with it.

* * *

Dr. J. D. Ely of Michigan with his bundle order says the Thompson Special is one of the finest out.

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The Thompson Special is a splendid thing.—J. L. [illegible], Louisiana.

The Social Ideal of the Kingdom of Heaven

By Rev. Erwin R. Powell, Milton, Pa.

Selfishness has ruled in the civilizations of the past. Selfishness has been the one great sin of humanity. In government, it has created the tyrant, trampling upon, crushing out, the sacred liberties of men. It has been the moving factor in countless cruel wars, deluging the world with blood. In religion, it has driven out the Christ spirit, reared the massive cathedral, with its gorgeous, costly furnishings and its pomp of worship, amid the squalid hovels of poverty. It has exalted worship, ritual, sacrifice, and forgotten justice, mercy, humility. It has exalted God and debased men. In industry, it has gathered the wealth of the world into the hands of the few and made the many their slaves. It has housed the rich in luxurious palaces, and huddled the poor in filthy tenements. It has deified gold and defied God; worshipped mammon and despised man. But a better day is dawning. Nineteen hundred years ago,

"On a hill lone and grey, in a land far away,
In a city beyond the blue sea;
There, beneath the fair sky went a man forth
  to die
For the world, and for you and for me."

[illegible] not in [illegible] he die, for [illegible] one mighty thought in the hearts of a little group of humble, despised fishermen, which is to transform the world—"The Kingdom of Heaven." But the transformation has been slow, for men are slow to understand. "My kingdom," said Jesus, "is not of this world," and for all the centuries the church has been hiding behind a false conception of his meaning. American Protestantism, as a whole, protests against the Romish idea of the union of church and state, but as is so often the case, in our efforts to avoid Scylla, we have been breaking ourselves against Charybdis. The church has been singing

"I am a stranger here, within a foreign land:
My home is far away, upon a golden strand,"

and like many foreigners, refusing naturalization, living apart and aloof, she has sought to get without giving; ever looking toward the day of departure for the far away home.

There is, however, a widespread evidence of awakening, and the swing away from this extreme is already begun. Jesus spake of the "Kingdom of Heaven," and to us the word heaven is suggestive of goodness, wisdom, peace, love; while the term "world" is synonymous with sin, ignorance, strife, hate; hence his words, "My kingdom is not of this world."

(The original word for "world" is Kosmos—arrangement, order; bases Komiso and Komeo—to provide, to preserve, to obtain; and means system of life.—Ed.)

To be sure, his simple minded disciples realized but faintly the significance of it all, but to one of them, at least, there came, near the close of his life, the larger vision as he saw the New Jerusalem coming down out of heaven, prepared as a bride for her husband; and beheld heaven and earth united in "a new heaven and a new earth wherein dwelleth righteousness." Yes, his Kingdom was the Kingdom of Heaven, yet a kingdom that should come to self-realisation in this world. As Prof. Rauschenbusch forcefully puts it: "Jesus worked on individuals and through individuals, but his real end was not individualistic, but social, and in his method he employed strong social forces. He knew that a new view of life would have to be implanted before the new life could be lived, and that the new society would have to nucleate around personal centers of renewal, but his end was not the new soul, but the new society; not man, but Man."[1]

No longer does the individual stand alone, free to serve and struggle for self, but as a unit in the great unity; a tiny thread in the forming web; of but little use alone, but essential to the perfecting of the pattern. Not merely a man, but a brother man; one of a great brotherhood which needs him, and apart from which there is no efficiency for him. Wrong, therefore, is the disowning of this brother relation, refusing to assume its obligation. Prof. Ross, in his book on Social Control, says: "Under the instinct of self-preservation, every creature builds for itself an ego-centric world. 'I am the center, the pivot of things. Only what is good for me is good, only what is bad for me is bad. Things have worth only as they have worth to me. The universe exists for my purposes.' Let such a one reflect upon his stirrings of sympathy or indignation and he will regard them as a weakness, a handicap. He will strive to tear up their outreaching filaments. But convince him that his ego-centric world rests on an illusion of sense, and that, in very truth, in the precious and everlasting part of him he is one with other human beings: instantly his reason reverses action, sympathy will no longer appear as a childish weakness, but as his soundest instinct. Greed and envy and hatred will seem a noxious growth, to be torn up and stamped out as soon as possible. To put others on an equal footing with self, to love them, to refrain from using them as instruments to his own schemes, to admit in them every claim he makes for himself,—all this is now the most reasonable thing in the world."[2] Herein lies the very germ thought of the Kingdom of Heaven. To the half fearful, half defiant query, "Am I my brother's keeper?" Jesus simply answers by pointing to the one word, "brother."

Men have yielded but slowly and stubbornly to Jesus' tender insistence upon a broadening interpretation of the term. Primitive social obligations were based strictly upon blood ties, but Jesus tells the proud, self-centered Jew that the brotherhood of his Kingdom is made up of those not born of bloods, but of God. But even the members of this new brotherhood yielded slowly and reluctantly to the larger truth. It required visions and councils to open the door to the gentile, and the end is not yet. We accept the theory, but deny it practical expression. We gather in our churches and sing,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

and then go out to plunge into the selfish strife for supremacy. Fraternity with us has been a fine sentiment, inactive, passive, while the savage practice of competition has ruled in actual life.

Competition has been the slogan of the past. The history of the church, glorious as in many respects it is, has yet been marred by strife and bloodshed; the mad, loveless competition for supremacy. The history of industrial and commercial life shows the same sad spectacle. As massive and costly churches have been reared

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[1] Christianity and the Social Crisis, p. 60.

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[2] Social Control, p. 208.

in the midst of the most abject spiritual destitution, so have collossal fortunes been reared amid and on the most abject poverty; each alike the product of that heartless process. The notorious Hill-Harriman railroad war, in competition for transportation supremacy in the great west, showed its workings on a gigantic scale, but the lowliest activities of life are equally cursed by its baleful influences, and the cry of the millions who go down in the struggle reaches to heaven. And God is not unmindful of their cry. Already the mountain tops are flooded with the golden light of a new and better day. The Sun of Righteousness is slowly, surely rising, and the dark shadows are receding farther and farther into the deep valleys. The age long reign of competition is waning. **Fraternity** is the watch-word of the coming civilization, with its active principle, **co-operation.** Individualism is giving place to socialism.

"Socialism!' Multitudes of good people hold up their hands in holy horror at the mere mention of the word, and imagine they smell the fumes of the pit, but Socialism is the coming idea. The church has from the beginning proclaimed the principle, but so persistently failed in its practical application to the life and needs of men, that she has lost one of her greatest opportunities; that of giving a positive Christian cast to the great modern socialistic movement. Much modern socialism is bitterly anti-Christian, or perhaps we had better say, anti-churchly. Much of it is erratic or positively vicious, and it is from this extreme type that most people form their opinions; hence the widespread prejudice, but the underlying principle is Christian, yea the very ground principle of Christianity, the central idea of the Kingdom of Heaven—co-operation, based on brotherhood. Dr. Gosman of Australia says: "Socialism aims at a brotherhood of equal opportunity and economic equality. . . . It professes to be based on the sentiment of universal brotherhood, and it wages war against the violation of this sentiment in the existence of fabulous wealth in the hands of a few and of extreme poverty experienced by the many."[3]

Many Socialists are coming to see that atheistic Socialism cannot permanently succeed, and have sought for a firm foundation; a true basis for their doctine of brotherhood. This they have found in the teaching of Jesus, "All ye are brethren," because "One is your Father." The brotherhood of men must rest upon the fatherhood of God. Any other foundation will prove but shifting sand. The Father working for the welfare of his children; the children working for the good of each other; each and all bound together by the tie of a divine-human love, so intensely human that it is divine; a love that is the fulfilling of the law, constraining each to strive for his neighbor's good; bearing one another's burdens, supplementing each other's deficiencies. Not "one eased and another burdened, but that there may be an equality."

This is the social ideal of the Kingdom of Heaven. Men cry "impracticable, visionary, utopian," yet the world is pressing that way. In our own country, government control of elementary education and a fostering care of many normal schools and colleges; great government works for the benefit of the people, such as the Panama Canal, irrigation works in the west, the care of tuberculosis sufferers, and various forms of legislation for curbing the power of trusts and monopolies, are steps in that direction, while the advance made in New Zealand and some parts of Australia is still more marked. Perhaps the most notable of all are the co-operative communities like in Glasgow, Scotland, and Kittering, England. That many experiments have failed, like that at Harmony and Economy in Pennsylvania, does not mean final failure. Many unsuccessful attempts were made, much money spent and many lives lost, before the north pole was reached, but we believe it was finally reached. So with the ideal of the Kingdom of Heaven. We are drawing nearer to it, but it will not be approximated until the Christian church awakes, and becomes, not the church of the creed, but what Henry Demarest Lloyd calls "the church of the deed." "Religion," said he, "is the joining of all men together in doing right and undoing wrong."[4] This is not all of religion, but it is a most vital part, upon which the church of the future must lay a mighty emphasis, if it is to have a determining influence in the formation of the coming institutions. Struggling men must be made to feel that the church is one with them in the struggle. An article in a recent number of the American Journal of Theology,[5] opens with these suggestive words: "There are many men today who by reason of material circumstances on the one hand and intellectual sympathy on the other find themselves related to two worlds—the world of action, of social and material interest, of struggle for the new democracy and for better economic conditions, and the world of religious and theological thinking. And to such men it perchance often seems that these two worlds, co-existing in time, are little related, indeed totally unrelated, or, if related, somewhat hostile." Such men are not irreligious, but they yearn for a religion which will find expression in social betterment; a religion which will mean, not less love for God, but more love for men; that "Social Love," which, to again quote Lloyd, "will make brothers out of competitors, republicanising private wealth and power become too great for private management, and forcing recognition as a public function, democratising common labor for common welfare, giving peace to economic anarchy, applying to these industrial multitudes the results of past social achievements in making human intercourse possible, proclaiming that in the labor world, and everywhere, love is the law. This is the Social Movement. For this work the Social Movement has inherited from the previous institutions of applied social love their accumulated momentum, and it will bequeath an increased energy which will give the Family, the Church, the Brotherhood and the State a new life."[6]

For that new life men are longing, seeking, struggling; often blindly, many times in the wrong paths; multitudes falling in defeat and despair, but the longing, ever more intense, still fills the heart of humanity; ever and everywhere the seeking goes on; daily the struggle grows more fierce. Woe to the church if she stand aloof! Shall she not rather plunge boldly into the fray, not loitering in the rear, but leading in the charge, ringing out the old cry, "Liberty, Fraternity, Equality," with a purer, loftier meaning; putting in the saving salt without which the mass will rot, as did the old French Commune. Let her not proudly point to the Son of God, enthroned on high, but to the Son of Man, living, moving, working among men; a brother man, the first-born of the coming Pan-Human Brotherhood.

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[3] Homiletic Review, LVIII., 2, p. 140.

[4] Man the Social Creator. [5] American Journal of Theology, XIII, 3, p. 389.

[6] Man the Social Creator, p. 4.

"ZYXWVUTSRQPON"

Difficult to pronounce, yet as a battle cry for Freedom how sweet would this word be to millions! Imagine Patrick Henry shouting it as a slogan for Virginia in 1775, and then Samuel Adams re-echoing its thrilling sound in the streets and halls of Boston.

From that day to this, how every schoolboy would have mingled its rattling, spluttering syllables with the "fizz-crack-bang" of Fourth of July fireworks, while eloquent orators would have "brought down the house" annually with its utterance. Even the stirring strains of "The Star Spangled Banner" could scarcely have awakened more patriotic enthusiasm than the magic spell bound up in that wonderful birth-name of Liberty.

"What's in a name?" Ah, inestimable value. Justice immortalizes it. Even slander cannot kill it.

The strange name which we have suggested for the ideals of American Liberty, is nothing but half the alphabet written backward, and yet, once adopted by our Revolutionary forefathers, its shout would have impelled hosts of American soldiers to the very mouth of the cannon.

In great contrast to this harsh, unpronounceable name, there is another word which for its liquid melody upon the ear and its beauty to the eye, has no superior. As the great touchstone for modern statesmanship, it is either loved or spurned by millions.

All honor to the mind that first conceived and spelled it—**Socialism.**

It is the most compact, musical, inspiring term imaginable for "Brotherly Love and Justice—applied to all human affairs."

No wonder millions love it!

Why, on the other hand, do many still shy at it? Why do they admire its ideals and yet ask for a different name?

Because, only because of its early associations. Early associations are so lasting.

Recently a learned professor of Political Economy in a leading American university read an excellent paper before a ministers' meeting, contending for justice to the workingman. After the paper, speaking ex-tempore, he expressed his hearty advocacy of the goal of Socialism, but exclaimed, "Oh, if they had only adopted another name!"

Similarly, on a different occasion, a prominent minister of the Gospel objected to this name with the observation, "It is not in the Bible." On the same score he might object to the word "Trinity."

But such prejudice is dying, and the word Socialism is steadily vindicating itself. Just as the early Christians clung to their name, even though falsely associated at first with atheism, immorality and misanthropy, so Socialists, under precisely the same slanders, are determined to hold on to their beloved name.

And when the victory is finally won, Christianity and Socialism will stand side by side as devoted mother and daughter, and the family resemblance will be unmistakable.

SPLENDID SPECIAL EDITIONS

The THOMPSON SPECIAL EDITION, containing the instructive and convincing booklet by Rev. Carl D. Thompson, Socialist City Clerk of Milwaukee, on "CHRISTIAN ELEMENTS IN THE SOCIALIST MOVEMENT," is one of the very best pieces of Socialist propaganda literature for religious people ever published. EVERY LIVE SOCIALIST should see that his branch obtains a big bundle of these to distribute at the doors of all the churches in his community as the people come out. If the branch will not do it, DO IT YOURSELF.

We also have in stock a TEMPERANCE special edition showing how the liquor business must last while competition lasts and how it can not live under Socialism. 8 pages, price one cent per copy, $4.50 for 500, $8 for 1,000.

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All these special editions may be obtained for one cent per copy in bundles, $4.50 for 500, $8 for 1,000.

One of the most interesting, startling and impressive special editions is the ANTI-HILL Special. It has four great articles in it, burning hot and tremendously forceful, completely answering Hill's notorious attacks on Socialism. 16 pages, same price as the others.

ORDER A BUNDLE NOW AND SEE WHAT THESE GREAT SPECIALS ARE.

Order a BIG BUNDLE and distribute them at church doors and in homes.

Assorted sample copies, 10c.

I consider Comrade Thompson's article one of the strongest arguments for Socialism that I have ever read.—George W. Stone, Louisiana.

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I thought I had read the best that could be said for Socialism but when reading Carl D. Thompson's speech I said, "This is the best of all."—Mary B. Pollard, Ohio.

* * *

I think the Thompson Special is grand.—Wm. H. Ramsey, Ohio.

The Short Story

NOBODY BUT JIM

By Bernice McCally Pollock

He was sixteen years old, and rather tall for his age. His face was plentifully sprinkled with freckles. His mouth was too large, but nearly always wore a pleasant smile. His nose turned up slightly, just enough to show independence of character, and his eyes were the palest blue they could possibly be to have any color at all. Homely? No, indeed! Take the features, freckles and all, separately, and they were nothing to brag of; but, strange to say, the combination was not bad at all; besides, no one could have been really homely with that smile.

As is usual with the good natured person, every one imposed on him. It was "nobody but Jim," and he did not need any consideration. He did errands and was general utility boy in a department store. The employes were nearly all girls of from sixteen to twenty. They received very low wages indeed. Jim himself got four dollars a week, which was more than the general run of the girls received.

It was an unusually cold winter, and coal and all kinds of household necessities had taken a frightful jump upward. This was bad enough, but when the manager announced a cut of twenty per cent. in wages all along the line, there was the wildest consternation.

This store was not in a large city. It was in a small railroad town in West Virginia; still there was an enormous trade, and money poured into the coffers in a steady stream, and the owners were rapidly amassing wealth.

There was no organization of the workers in this town. Jim had been reading some Socialist papers, and he got it into his head that the girls out to be organized, although there were only twenty of them, and he knew next to nothing about how to proceed. Every time he got a chance he talked organization to them. One day, he went so far as to suggest a strike, if the boss persisted in cutting down the wages. Now, while Jim was talking to one of the girls on this very dangerous subject, they were both concealed behind a stack of bolts of muslin piled on the counter. It was almost dark, in fact Jim should have had the lamps lighted, as this was part of his work, but unfortunately, in his zeal to try to better the condition of the workers, he had forgotten this.

Neither Jim nor the girl to whom he was talking had noticed the manager, who happened to be standing behind a step ladder, from which he had just descended. Ordinarily he would have told Jim in no uncertain tones to light the lamps, but, instead, he just stood and listened to that momentous conversation. He heard every word, and as Jim finished what he was saying, and started to get the step ladder, the manager confronted him, with this remark:

"I never even suspected you of being a revolutionist and an anarchist, Jim. I consider myself lucky to have found you out as soon as I did. You will go to the desk, and get your money. We will not need you any longer. Better take a friend's advice, though, and cut this sort of thing out, and do it quickly. Of course you are young, but you are old enough to know better than this. The worst of it is, I cannot recommend you. So, please remember this, when you are hunting another job."

Jim's parents were very poor, but they managed to eke out a precarious living, the father doing all the odd jobs he could pick up, and the mother took in washing. There was a little crippled sister, for whom Jim would have laid down his life. She could not walk at all, and it was Jim's fault. He had let her fall when she was a baby, causing infantile paralysis, though at that time no one called it that—at least those country doctors did not seem to. She was six years old at the time the great European surgeon came to America, and that was the time Jim went to work in the department store, for sixteen dollars a month. He was going to save the money to take the child to this great man, for he had been told that real worthy cases of the poor he was only too glad to treat free of charge. Jim had only worked one month, when his discharge came, and he was simply broken hearted.

His mother told him he would soon find another place, where likely he would not have so many different things to do. He took a couple of days off, to rest up a little, and then started out to hunt a job. He had placed his sixteen dollars in the bank, for his mother told him they were all needing so many things that it was probable it would go, some day, for food, clothes, or coal. The cashier smiled as he placed the entry to Jim's credit in a brand new bank book, and handed it to him.

"Try and put some more to it, Jim," said he.

The first store to which he applied was one where he had been employed occasionally, for a year or more, before he took the regular position. Jim thought the owner of the store looked at him in a peculiar way, when he asked for work.

"Where were you employed last?" he inquired, reaching up, and taking a large card from the shelf.

Now Jim was perfectly aware that this man knew as well as he did where he had last worked. Still, he was opening his mouth to speak, when the man handed him the card. On it, in large letters, was printed this notice:

"In a friendly spirit toward the business men of this town, I wish to warn them against employing James Otis Baker, as I discovered him in a plot to try to induce a strike among my employes, who are, without exception, well paid, well treated, and perfectly contented. He is an anarchist. Signed,

"Wm. G. Palmer & Co."

Jim turned deathly pale. His eyes shone unnaturally, and his lips trembled.

"I am truly surprised," said the man. "If I had been called on to point out a boy I could trust, you would have been that boy. I was thinking seriously of offering you five dollars a week, to quit Palmer and Co., and work for me."

Jim had hard work to gulp back a sob.

"They are not well treated, well paid nor contented," he said. "They only get two or three dollars a week, and they cannot live on that. Some of them have to help at home. They——"

"It is unnecessary to discuss this further. We do not need you. A poor boy like you that has to work for his living had better let these social problems alone. The Bible distinctly says the poor ye have always with you, and he who undertakes to stir this class up and make them discontented with their lot is the very worst kind of a criminal. You cannot change the decree of the Almighty."

Jim went to every store and office in town, and there were only two that did not have the card warning them against the anarchist, James Otis Brown, and these two had heard of it.

Time went on, and before the winter was half gone, the sitxeen dollars had been used to help out at home. Jim could not get any work, so he started to school. But even there he was under the ban. They called him "Jim the anarchist." One evening, after school was out, he started for a ramble in the suburbs of the town. He had promised the little lame girl to bring her some flowers, and he would do it, or perish in the attempt. He knew a place called "the miner's gulch," where the first spring violets and trailing arbutus grew. It was more than a mile from town. There had been a great excitement there years before. Gold was reported found there, and every inch and ounce of ground within a radius of a mile had been dug and re-dug, sifted and resifted. There had been some yellow looking lumps, but neither gold nor any other kind of valuable metal had been found.

It was a deep ravine, at the bottom of which ran a tiny stream, purling and splashing over its pebbly bed. Jim fairly loved every pebble and every mossy stone in that stream. It sang a melodious song to him. He said it was the tune his mother sang so often to his little sister. The squirrels knew him. They frisked from limb to limb, and peeped saucily at him from behind the trunks of the big oaks. They knew he was their friend. No money would have tempted him to harm a single hair of one of his woodland pets.

Jim was feeling badly this day. He felt almost desperate to think he could not be earning money to take his sister to a specialist for treatment. Was he always to be thus—dogged and persecuted for an anarchist, just because he felt the injustice of the system under which we live? Where was the hope of any change—any betterment for him? Why did God permit these things? Why did not he speak from his throne away up in Heaven, and command those great money barons to cease their mad exploitation of the poor workers? These were hard problems for poor Jim. He sat down beside the murmuring streamlet, and mused.

Presently he was surprised to hear men's voices. He was alarmed, at first. This place was so solitary. He had been there often, and never before had he seen a single person, or heard a voice break on the profound stillness of the place. He heard a rustle in the branches far above him—an owl disturbed in its silent retreat, rose lazily, and winged its flight heavily to a higher more distant tree. But the voices had a droning sound, and came from behind a big pine tree only a few feet away. Jim seemed riveted to the spot, for a short time. He could not move, neither could he see the men, but he could hear every word they said. It was a plot to murder some man who would return about ten o'clock that night. He had gone to a nearby town to conduct a lot sale, and would supposedly have a large sum of money. They would kill him, and bury him in this gulch, and no one would ever know. For a few moments, Jim was almost paralyzed. Then he knew who it was against whom they were plotting. It was the manager of Palmer & Co.'s store. The details of the plot were all well and carefully laid out and discussed. Jim rose cautiously, and walked slowly, at first, so as not to rustle the dead leaves of many autumns that lay around in heaps, and which these murderers no doubt relied on to cover the grave, and thus conceal their crime.

Once out of hearing he literally flew. It was quite dark, when he reached the town, and hunting up the police told them what he had heard.

"Can you take us to the place?" they asked, for of course they knew the men would remain there until their victim got off the train, and started to his home which was situated in a lonely spot in the suburbs.

Jim wanted to go and tell his mother, but they offered him a substantial reward and sent another boy to tell his mother, so he went. They had no trouble in finding the place, and the men were soon behind the bars, awaiting a trial on the morrow. Jim was hurrying home, his hand in his pocket, holding a two dollar bill, which would get many little comforts for his mother and sister. He thought he heard a soft whirring sound, and turned, just as Mr. Palmer's automobile struck him fairly, and tossed him over the bank. He was dead when they picked him up. His head had struck a stone wall. They carried the body to his home in the automobile. Jim had never been in one before.

The manager of Palmer's department store went to the funeral. No one had thought to tell him who had saved his life, or how Jim came to lose his. He looked at the dead boy's face—there was a calm, radiant smile on the lips. He noted with apparent concern the great and seemingly unreasonable grief of the mother and the little crippled sister. Then he went out and said to a man in the yard:

"It's nobody but Jim the anarchist, and if I was his parent, I would go down on my knees, and thank Almighty God that he has taken him away, before he committed some grave crime. Anarchy is a dangerous thing, and he was a menace to society. It is a blessing he is gone."

THE SOCIAL BASIS OF RELIGION

A Review by Rev. Walter Jones, Chicago

It would be too much to expect that many should read this book* without taking issue with the author at a number of points, or that there should not be those who will disagree with his philosophy as a whole, especially, perhaps, in the orthodox Christian and the Socialist camps. On the other hand, the book presents to us a carefully thought out philosophy of social regeneration, and will prove acceptable to the majority of social workers of the "ameliorist" class, and even to many Fabian Socialists. The book is well worth reading, and will receive a hearty welcome from those who are familiar with the author's previous works. The fundamental ideas presented in Theory of Social Forces, Theory of Prosperity, History of English

Thought and New Basis of Civilization are again brought forward and arranged into what is styled "not an apology for religion, but a constructive defense." Christianity has fallen into disrepute, according to Prof. Patten, "not because of lack of proofs, but because its historical setting has been lost." Not much space is devoted to the restating of creeds, but here and there a pregnant sentence or two hints at the form which a restatement would take at Prof. Patten's hands. In general, the new terminology would be determined by two main concepts—the social as against the individual, and the temporal in place of the spatial. In one passage we do indeed have a restatement of the essential doctrines of Christianity expressed in social instead of theological terms. They are as follows:

"1. The doctrine of one supreme God.

"2. The doctrine of the fall of man, or of social degeneration.

"3. The doctrine of regeneration, or the reincorporation of social outcasts into society; in contrast with the doctrine of elimination.

"4. The doctrine of personal uplift through contact, influence and suggestion, in contrast with the doctrine of evolution through biologic variation.

"5. The doctrine of progress through peace and love, in contrast with progress through conflict.

"6. The doctrine of the Messiah, or of lofty inspiring leadership, in contrast with the material concept of civilization.

"7. The doctrine of service, in contrast with self-centered aggression.

"8. The doctrine of social responsibility, in contrast with individual rights.

"9. The doctrine of personal responsibility, in contrast with fatalism, or external domination.

"10. The doctrine that the wages of sin are death."

This is in general the thesis which Prof. Patten undertakes to defend. But just as creeds and symbols need restatement from time to time in order that they may be intelligible to different ages, with their changing terminologies, so the methods of proof, if they are to be convincing, vary with the changing intellectual stock-in-trade. This change in logical method is due not so much to the acquisition of new knowledge, which has made so meaningless to modern minds the classic apologies of Butler and Paley, as to the changes in the theory of logical method itself. The "economic" method, introduced into theology by Ritzschl and popularized by James, Dewey and the rest, is the method employed by Prof. Patten. But his pragmatism is with a difference. Instead of saying that the test of the pudding is in sucking the strings, as we have been wont to say, the author would demand the price we would be willing to pay for the pudding after experiencing the effect of the pudding on the vitality of the consumer. In his own words, "the truth is not only workable; it makes men work." Prof. Patten is a thoroughgoing exponent of the "economic interpretation of history" without falling into the error of confusing this principle with that of materialism. Indeed, while he finds the social problem to be a problem of nutrition, he discovers the solution of the problem in inspiration. This may seem to be a far journey; but as the reader undertakes it under the guidance of the author he will be enabled to take advantage of many short-cuts (too often, alas, over rugged promontories and through down timber) and to enjoy many pleasing and inspiring vistas as he pauses, from time to time, for breath.

It is hardly necessary in this place to attempt to summarize the author's social philosophy, which is well known to those who are familiar with his earlier writings. Man is good, and nature beneficent. The evils which exist in our social order, as well as in our individual lives, do not inhere in the nature of things, but are due, not to general, but to local and immediate causes, which may be isolated and removed. The paralyzing doctrines of human depravity and of the "niggardliness of nature" must be abandoned. Poverty, disease and sin are not "always with us," but may be eradicated whenever a true social religion inspires the people to do so. Evil may then be considered as an abnormality, and the "normal" as the social ideal. The task of social regeneration is, then, the removal of abnormalities and the realization of the normal. In view of the fact that some of his critics have confused the normal with the average, perhaps it is in order to caution the reader against this misunderstanding. In calling the social idea the normal, Prof. Patten merely says, if I understand him, that the ideal is capable of achievement.

A few excerpts, which follow, may reveal more clearly portions of the author's thought.

"Religion begins not with a belief in God, but with an emotional opposition to removable evils. It is a psychic reaction, not an intellectual conviction, and its one essential element is its program for saving social outcasts."

"The first step in social reform is a clear contrast between existing conditions and those now possible. It must also be recognized that present evils are due not to general, but to particular causes. If there is no contrast between the 'is' and the 'might be,' the imagination has no chance to work; if evils are due to general and not to local conditions, there is no way of altering them. Take, for example, the social program now forming for the elimination of poverty. To make it effective, people must first see how different the world would be if poverty were removed. But to make this picture an effective motive, poverty must be shown to be due to definite causes. The older view did not permit the isolation of the causes of poverty, because they were viewed as resulting from defects in human nature or in natural conditions. * * * The abolition of poverty can become a social program only when this viewpoint is displaced and the particular causes of poverty are separated from the general conditions of prosperity. We can conceive of progress without poverty only as we ascribe poverty to some specific cause."

"The economist has simplified the problem by assuming that sin is a consequence of misery. Remove misery, and sin will disappear. It has no independent existence apart from the misery that bad conditions create. It is but a step from this to the thought that misery is the result of poverty, and thus dependent on industrial conditions. Sin, misery and poverty thus become one problem, and their antidote is income. All three can be wiped out by changes in industrial conditions."

"Capitalism will die out much more readily through the loss of discipline that follows the cessation of saving than through any revolution its opponents may provoke. Nor are the Socialists on any other basis than the classes they would displace. Class antagonism and the fear of oppression are as prominent elements in the discipline they evoke as is the fear of want among the capitalists, the fear of war among patriots or the fear of the future among religious people."

"If Christians, adhering to an unsocial concept of religion, fail to show that redemption for the masses is obtainable, they must not find fault if the ideal of an unsocial superman displaces that of service. The social plan of redemption will be tested in this century as the hope of personal salvation was tested by the facts and conditions of the first century. A new missionary movement is demanded. * * * The work that Christ began could not be fully developed in the early centuries because of adverse economic conditions. It can, however, be successfully completed now, because favorable environing conditions have replaced race antagonisms with a spirit of social co-operation. This has opened the road to social regeneration as contrasted with social elimination. To meet this new situation is the religious need of the day. Success or failure are alternatives that will make Christianity dominant or will displace it as an encumbrance to progress."

"No nation can have a normal growth with poverty-stricken neighbors trying to displace it. War, therefore, became the glory of nations, and pillage was more honorable than industry. * * * Today, we have no fear of war, famine, disease or failing resources. The advance of knowledge has guarded men against these evils; but it is none the less true that civilization must be extended to other regions and races, or it will go down as it did at Rome. * * * All the earlier missionary efforts will be in vain unless methods are devised to arouse new classes, races and nations with the same success with which our ancestors were awakened in earlier epochs by the prevailing forms of religious propagation. If laborers remain outside the church, if immigrants are not assimilated into our national life, or if we fail to do for Africa, India and China what the early Christian missions did for our German ancestors, a slow but certain death awaits the church, no matter what may be its success in other fields."

"One God will come with one economic system, one type of government, one science and one literature. The unifying forces are active in all these fields. They are delayed by argument and controversy. Our interests should lie not in getting this inevitable unity, but in making it express in its various fields the highest thoughts that life, vitality and genius can attain."

"Socialism is a combination of an economic program of reform and of an ideal reconstruction of society that is to follow. With its present emphasis on class struggle it is antagonistic to religion; but when class struggle has disappeared and the material obstacles to social progress have been surmounted, social anticipation will be more prominent. Religious and social aspirations will then harmonize. Socialism will go the road of previous reforms. As the economic program for which it stands is worked out or displaced by a better one, the social background will blend with other movements of a similar nature and lead to a religious upbuilding."

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*The Social Basis of Religion, by Simon N. Patten, Ph. D., LL. D., Professor of Political Economy in the University of Pennsylvania. The Macmillan Co., New York. xviii 247. $1.25 net.

MAMMON, OR MAN?

By Perry Engle

At Plymouth Rock in 1820 Daniel Webster said: "A free government cannot exist where the tendency of the laws is to concentrate the wealth in the hands of the few and to make the masses poor and dependent."

We see centralized capital allied to corporate power, invading our temples of justice, subsidizing the press, controlling conventions, corrupting the ballot box, dictating the platforms of parties, overriding individual rights intimidating official authority and directing legislation, state and national. We see the rich growing rapidly richer, and the poor growing rapidly poorer.

We all agree, that such fortunes as those of Rockefeller, Rodgers, Morgan, Gould, Ryan and Clark are a menace to our republic. Think of 1 per cent of our nation owning 99 per cent of its wealth! President Roosevelt wisely and justly proposed a national progressive tax on all fortunes beyond a certain amount. The president proposes a tax of 2 per cent on an estate of fifty thousand and rising to 60 per cent on an estate of one hundred million. This is a nation-wide war between the forces of honesty and dishonest greed. It is manhood against the dollar.

You ask what will this corrupt commercialism lead to? I believe it will lead to better things; I believe it is the chrysalis out of which will yet come the beautiful coloring of a new civilization of Socialism.

Without intending it, the leaders of this commercialism are hastening events toward an economic and industrial condition, in which there will be a more equitable distribution of the fruits of labor. Morgan and Rockefeller are putting the question squarely to the American people, whether the monopolies shall own the people or whether the people shall own the monopolies.

JOIN THE PARTY

Every one who is truly a Socialist ought to join the Socialist party. Get in and help work. If it is not exactly what you think it ought to be, get in and help make it right; for, through the referendum, the rank and file can make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," like yourself, who come into the party the better it will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one.

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56 E. Randolph St., Chicago

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OUR STANDARD

By Harvey P. Moyer

Twenty-two years of active Socialist work, having graduated from a rank Republican through the various stepping stones of Party Prohibitionist, Single Taxer, courting closely the Free Silver and Populist issues on the way, the whole time an active Christian worker in church and Sunday school, with the advantage of close-range study of economics and social science through a varied traveling man's life, covering thirty different states, to say nothing of the advantages gained as an employer of labor for some years—all this experience has given me abundant opportunity for reflection and has irrevocably confirmed me in the following conclusions:

1. That the present social system is not only unscientific, but absolutely immoral and hence anti-Christian.

2. That Socialism, pure and simple, is a positive and the only cure for all the economic evils of the present social system.

3. That as the vast majority of the people are Christian and moral, in ideal at least, the large majority of the people will accept Socialism for very conscience sake as soon as they fully realize the immorality of the present social system and properly understand the principles of Socialism and know that Socialism can be accepted without sacrificing either their religion or their morals.

4. That, therefore, it is criminal to delay the coming of Socialism with its great blessing to suffering mankind the wide world over by unnecessarily associating with the cause of Socialism any ideas or principles such as are considered immoral by the large majority of people—men whose votes we must have to win.

While these conclusions seem self-evident to the careful student, and their acceptance would seem a matter of simple diplomacy, it seems necessary for the **Christian Socialist** to risk its life to maintain this stand and to insist that the Socialist Party officials must be worthy, so representing our party that we shall be glad to invite to its standard the fathers and mothers, the sons and daughters of our friends and neighbors.

That the Socialist movement as a whole is moral is unquestionable. Hence the Christian Socialist has always fought against the wholesale denunciation of our cause and movement by the Hills, the Dixons, and others. But that there are leaders and writers in our movement who, openly, in speech and publication, advocate ideas regarded as repugnant and immoral by Christian people in general is easily proven by our own lecturers and by the books published and advertised by our own Socialist publishers as "Socialist" books.

But the worst phase of this is that these "advanced" Socialists claim that the principles of atheism and "free-love" are inherent in the very nature and "philosophy" of Socialism.

Indeed, one of our most "advanced" scholarly Socialist "philosophers," a few years ago, confidently advised the writer that atheism and "scientific" (free) morality were the logical sequences of the "Socialist Philosophy," **though it was not diplomatic to publish the fact openly.**

Now, while the **Christian Socialist** freely accepts all the essential principles of Socialism as embodied in the National and International platforms—Universal Co-operation, The Class Struggle, Economic Determinism, etc., we absolutely repudiate the doctrines of atheism and "free-love," AND POSITIVELY DENY THAT THESE IDEAS HAVE ANY NECESSARY CONNECTION WITH SOCIALISM WHATSOEVER, THAT SUCH IDEAS ARE ONLY THE PERSONAL BELIEFS OF THE PERSONS ACCEPTING AND ADVOCATING THEM AND MUST NOT BE ASSOCIATED WITH SOCIALISM PER SE. Moreover, we insist that in order to clear Socialism and the Socialist Party from all taint of these unfortunate principles advocated by these misrepresentatives of Socialism, which has so seriously retarded the movement in the past, it is necessary for us not only to repudiate openly such claims, but to insist that we must avoid even the appearance of evil and demand of our Party officials that they be free from suspicion and above reproach along these lines.

There is no question that the great Catholic Church, which has always taken such a strong position on the question of morals and the purity of the home, is so strongly opposed to Socialism **largely** because of this lax position of some of our Socialist leaders on moral questions. And as the Catholic Church controls so large a per cent of the labor vote, what folly needlessly to estrange these people and increase the difficulty of gaining the Catholic voter by unnecessarily trampling upon his moral scruples!

But we are not only driving away the Catholics from the Socialist Party by this folly and worse than shortsighted policy, but we are keeping out of our movement hundreds of thousands of Protestants in the same way.

Hence the firm stand always taken by the **Christian Socialist.** We not only demand that a Christian must be a Socialist because the ethics of Christianity, when fully understood, will compel him to be, but we insist that pure Socialism is absolutely Christian in all its essential principles and can, therefore, be accepted by any and all Christian people. And while we must admit the existence of atheist and free-love advocates in the Socialist movement, we insist that this fact has no more to do with the moral complexion of Socialism than similar advocates in the other parties have to do with the complexion of their economic beliefs. Jefferson and Ingersol were strongly agnostic, but they were too wise to inject their own personal ideas on religious questions into their discussions of their party politics.

And we contend with righteous indignation that advocates of unconventional morals have no right to present their immoral ideas in the name of Socialism and leave the false impression that Socialism itself stands for such ideas. The Socialist party is not hurt by recognizing real conditions and by exposing and driving out of active official positions such traducers of Socialism in theory and practice. This is the only way to save the Socialist Party and enable it to draw to its ranks the best people of all shades of belief and thus to greatly hasten its final triumph.

This is the position of the **Christian Socialist** and we believe that every moral man will admit that it is the only tenable position the Party can take if only for tactical reasons.

There are millions of good people who are ready to accept Socialism and who will accept it as soon as we can prove to them that Socialism does not stand for immorality and atheism. And until we can do this we will continue to grow as a Party at the present slow rate. It is, therefore, absolutely necessary for the Party and its leading representatives to stand for the highest morals and the purest character so as to draw the greatest possible number of men to this great movement in the shortest possible time.

Let us be clearly understood. The Christian Socialist movement was not organised to Christianise the Socialists but to socialise the Christians. We recognise that any political party must be open, as to its membership, to all classes of people—to people of every shade of religious belief; and we must welcome to the Socialist Party all those who can unite on the one economic belief of universal co-operation for the common-universal good. We should as strenuously oppose a movement to make belief in Christianity a test for membership in the Socialist Party, as we would oppose a belief in atheism as a test.

But while we disclaim any desire for Puritanical tests for Party membership, knowing that the large majority of people are affiliated, directly or indirectly, with the Christian faith, we have a right to demand that the Socialist Party, IN FACT as well as in platform, take neutral ground on religious questions as a Party, and that its official representatives shall be morally attractive, so that all good people may be drawn to the Socialist movement and Party without sacrificing or even compromising their religious beliefs or moral scruples in any way.

We must teach all men that Socialism is purely an economic movement and effects religion or morals only as it improves social conditions and perfects our social relations so that we may each and all develop our highest life, physically, mentally, morally and spiritually. We must show Christian people that Socialism is simply the most scientific as well as the most moral solution of the great bread and butter question—most vitally affecting every man, woman and child, in fact, conditioning the highest life for all. For Socialism, when fully adopted and applied, will bring all of God's children into vital touch with all of God's abundant blessings and will consummate his plan for a happy, prosperous Brotherhood of man, the only logical sequence of the Fatherhood of God.

We have no moral right, therefore, to inject into this great fight any devisive issue which shall delay the consummation of this great moral movement ordained of God, which every true Christian by the very nature of his Christian principles is in duty bound to help forward. Every Christian knows that the Kingdom of God consists not alone in meat and drink, but consists in purity of Character, righteous ideals, and a life without reproach for each and all.

Comrades, the work of the **Christian Socialist** is to teach the Christian world that Socialism demands this and nothing more nor less, and that, therefore, Every Christian is morally bound to join this great movement with all the Christian zeal he can command, and help hasten the day when all oppression, injustice, and crime due to the present immoral social system shall be abolished, and justice, righteousness, and prosperity for all shall prevail.

This is what the **Christian Socialist** always has stood for and this is what we propose to stand for in the future, God helping us.

Religion begins not with a belief in God, but with an emotional opposition to removable evils. It is a psychic reaction, not an intellectual conviction, and its essential element is its program for saving social outcasts.—Prof. Simon N. Patten.

If the above statement is true, the Socialist movement is the most religious force in our modern human life. Read Rev. Walter Jones' review of Prof. Patten's book, "The Social Basis of Religion," in another column.

For Young Crusaders

Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.

THE FLAG

Gertrude E. Heath, in Children's Magazine

Fling out the flag, O children,
That all the world may see
How cradled deep in the heart of a child
The love of the flag may be;
The love of the flag with its crimson bars
And its field of blue with the spangled stars!

Salute the flag, O children,
With grave and reverent hand,
For it means far more than the eye can see—
Your home and your native land!
And men have died for its crimson bars
And its field of blue with the spangled stars!

Revere the flag, O children,
Wherever its folds you see,
For cradled deep in the heart of a child
The love of the flag may be—
The love of the flag with its crimson bars
And its field of blue with the spangled stars!

Pray for the flag, O children,
That never a traitor bold
Defame a bar or a spangled star,
Or sully a silken fold!
Yes, pray for the flag with its crimson bars
And its field of blue with the spangled stars!

* * *

HOW TO CELEBRATE

Of course none of our boys and girls are going to waste money this year in noisy and senseless celebration of the birthday of our country! Three years ago twenty million dollars was burnt up in this manner—I have not the statistics or figures for last year. Of course Young Crusaders are too truly patriotic and kindly to think that a noise-fest which is an unmitigated curse and annoyance to all the old and sick, is expressive of patriotism, or fervor for the perpetuation of the establishment of liberty and justice. During the celebration of five Fourths, from 1903 to 1907, inclusive, 1,153 persons were killed, and 21,523 were injured—according to the very incomplete figures which could be gathered from the papers. Of the injured, 88 suffered total, and 389 partial blindness; 308 persons lost arms, legs, or hands, and 1,067 lost one or more fingers. Horrible as these figures seem, they take no account of the suffering, bodily and mental, which went to pay the bill for these five holidays. Think of the weeks and often months of anguish of the injured, the suspense of entire families while the fate of some loved one hung in the balance, and the horror of a future of sightless years!

And AMERICA is the **only country** so barbarous in the celebration of its birth! Our sister republics, France, Switzerland and Brazil, also rejoice in national birthdays, but they celebrate them in a wholesome, happy way. For instance: "The fete of July 14th is, above all, in France; a day of popular rejoicing; politics do not enter into it. It affords an opportunity for illuminating the town hall and public buildings, and of indulging in the pleasure of dancing in the open air. It has always taken place in order and tranquillity. Accidents are rare, even in Paris. And since the review at Longchamps has been humanely arranged to take place at nine in the morning, instead of at noon, the troops do not run the risk of sunstroke, which sometimes saddened the early celebrations." And

"Year by year the people of Switzerland keep the anniversary of 1291, which was in real truth the founding of the Confederation. Does that treaty—founded by the inhabitants of the Forest Cantons, borrowing from justice her most equitable principles, even down to that of arbitration between states, and guaranteed by the rigid energy of its signers—receive a commemoration worthy of its splendid simplicity? No clamorous ceremony to drown the voices of the past instead of blending with them! We give proof of our remembrance of the first of August by a few brief manifestations during the closing hours of the day. This national solemnity, surprising as it may seem, finds no place in the list of legal holidays. No one interrupts his daily tasks, for such was the way with the men of 1291, who, returning to their homes, took up again the care of their herds. As night descends, the bells on all the churches are set to pealing in a sublime concert of gratitude, rising with penetrating poetry through the serenity and softness of a summer night. Shortly afterwards bonfires are kindled along the heights. Here and there will be a modest illumination or rare display of fireworks. Occasionally an orator reminds the people of the significance of their rejoicing and holds up for imitation the character of our ancestors. Whoever witnesses this spectacle realizes the strength and the sincerity of a patriotism that, without clamor or ostentation, draws fresh life by reverting to its original sources. Switzerland lives in the hearts of her citizens. A noisy demonstration would take from us the benefit of a thoughtful mood. In order to produce an impression both profound and salutary national celebrations must needs have a pervading tranquillity, which enhances their dignity, and leads mankind to earnest thought."

Read that last sentence over many times, dear Young Crusaders! There is something so profoundly stirring and touching in that sentiment that I find the tears rise to my eyes as I grasp its significance. Verily, what we need in these too light-hearted, superficial days, is "earnest thought"! Oppression and suffering threaten us to-day, in this land of ours which has been called the "cradle of liberty," to an extent which without such thought is impossible to realize. To explode firecrackers and wave flags is not the way to develop our ability to think earnestly, nor the way to preserve the rights our forefathers fought to obtain. It is what the masters of this country would like to see us do. If the day should dawn when instead of songs, fireworks and rejoicing they should behold a serious people, solemnly and earnestly considering what had become of their boasted liberty, equality and fraternity,—then would they tremble, and hasten to restore what they have stolen from us.

Far more appropriate would it be, if we were to toll all the bells, and shroud the statues of our ancestors in mourning, and remain in our homes fasting.

But alas! The people are not yet awake to the real truth. **But they do begin to realize** the utter absurdity, not to say wickedness of our present manner of celebration. Let us help that realization by using all our influence, and the whole power of our example, to promote such a sane celebration of July Fourth as is recommended by Mrs. Isaac L. Rice, president of the Society for the Suppression of Unnecessary Noises, as follows:

"I sincerely believe that our national birthday can be observed with heartfelt patriotic rejoicing, and yet without the slightest danger to life or limb, without any nerve-racking noise or display of hoodlumism, and without any of the extravagant outlay which has characterized our former celebrations. Flags can float, national music can be played and sung in places now given over solely to the deafening din of cannon firecrackers, the Declaration of Independence be read at all of our public buildings, where inspiring addresses may also be made, and street displays, such as processions with floats, beautiful as well as instructive, furnish delightful object lessons of the greatest events in our history. Then, at night, we may have illuminations, both private and municipal, and displays of fireworks in open places, where the exhibitions can be conducted by experienced men, thus avoiding all danger of the shocking accidents which now sadden our celebration. Let us, on this day, forget the noise of battle and the passions of international strife, and remember only the wonderful spirit of sacrifice and patriotism and brotherhood which animated our Revolutionary heroes. Let us, who know what the day means, endeavor to make it both memorable and illuminating to those who do not, by opening the hearts of the children, of the poor and ignorant, of the distressed and disheartened alien within our gates, to at least a partial significance of what we honor in our glorious festival. Let us enter personally into the work, giving tender endeavor as well as means to the task of making the occasion the happiest of all the year to the ignorant and wretched. Let us given them a day of liberty in the country or in the parks, where they will see our beautiful flag floating everywhere about them, and where their untrained ears will become accustomed to the ringing rhythm of our national melodies. Let us give them mementoes of the Fourth, such as flags and pictures of our heroes, and of those whom we love as well as honor."

We Christian Socialists can go much farther and deeper than the very conservative utterance above, evidently spoken by one who did not yet realize that the Declaration of Independence is too revolutionary a document to be safe reading to a people more oppressed than those for whom it was penned! We should have picnics and speaking, with propaganda literature, everywhere possible—a distinctive celebration, if there are enough in any locality to manage one. If not, we can at least throw what influence we possess in the right direction. Let us not be either so thoughtless as to join the usual "rough-house," or so cowardly as to fail to make the day tell for the cause of the co-operative commonwealth in every way.

Then write and tell us about it.

* * *

Wimauma, Florida, March 16.

Dear Aunt Kathryn—I am a little boy seven years old. I have just finished my second school. I like to go to school. I have a pretty playground. It has spruce pines and oaks on it. My papa and mamma are Socialists. Papa takes the Appeal, National Rip Saw and the **Christian Socialist**. There are not many Socialists at Wimauma. The people here don't like for papa to talk Socialism to them. They say it is rotten stuff, and even the preacher thinks it is terrible, but I think it would be the best thing we could have. I often hear papa talking about Mr. Debs' speeches on Socialism. He will speak in Tampa on the 18th of this month. Papa said I could go hear him. I am named for Mr. Debs. Now if I am the first one writing from Florida, I would like to have your picture.

Yours truly,
Wayland Debs Blanton.

I am not quite sure, little comrade, that I have gotten the name of your town right. If not, let me know, for I don't want you to miss getting that picture. I like your name ever so much, and I hope you will make as good a worker for Socialism as the men you are named for. I hope you went to hear Comrade Debs and enjoyed it as much as I did when he talked here.

Aunt Kathryn.

MORE BOOKS TO READ

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SOCIALISM IN THEORY AND PRACTICE, by Morris Hillquitt. One of the very best written and most comprehensive of the greater books on Socialism. 356 pages, $1.60.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Presser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR JULY 9TH

The Suffering Servant of Jehovah. Isaiah 52:13—53:12

Golden Text: Isaiah 53:6. The Lord hath laid on him the iniquity of us all.

Background of the Lesson

It is important to note that the "Second Division of the Book of Isaiah," chapters 40-66, deals with the southern kingdom, Judah in Captivity. God's people were now in exile, scattered among the heathen population of the Babylonian Empire. Their homeland had been devastated. The Capital was in ashes. Even the temple was a heap of ruins. The nation had been cut down because it had refused to bear the kind of fruit for which it had been planted. Only a "barren stump," a small remnant remained. But the captivity was making this remnant think, the people had been learning their lesson and the hour had now come when it was possible for a new shoot to spring out from the stump, a wiser and better nation to come forth from the remnant and to undertake anew the national mission.

The prophecy, comprising the "Second Isaiah," consists of 27 chapters and may be divided as follows:

1. The first 13 chapters are a trumpet call to the captive people, who have been "hanging their harps on the willows" unable to "sing the songs of Zion," to awake to faith in God, to obedience and loyalty to him and to be prepared for a coming deliverance.

II. The 53d chapter presents the Servant of Jehovah as the means by which the redemption of the nation can be accomplished.

III. The remaining 13 chapters show the results of redemption in the nation and world.

Who Is the "Servant"?

The first verse of the lesson calls attention to the "Servant." "Servant" is a familiar biblical term and signifies a person at the disposal of another, to carry out his will, do his work, represent his interests. Jehovah's servant, Christ's servant, is an agent who accepts the will of God as the criterion of his life and relation and is pledged, by moral obligations to preach and practice that will regardless of personal consequences. "Thy will, not mine, be done," is both the inspiration and motto of his life.

Is the "Servant" the whole nation, a remnant of the nation, the prophetic order, or an individual? Yes, it is the whole nation when the nation obeys the will of God and performs its mission; when the nation fails and the remnant succeeds then it is the remnant; when the minority becomes contaminated and despondent and fails and the prophets take up the work then the prophetic order is the Servant of Jehovah; but should all fail and a single individual arises and calls the nation back to justice and truth then is it an individual.

If we interpret the present chapter in an individualistic sense, who is the individual Isaiah has in mind? Is it Jeremiah himself, or Christ? If you will look closely you will find no name. His identity is not revealed. The writer is not after names; he is after principles. "The Servant of Jehovah" was Jeremiah, was the prophet, was pre-eminently the Christ; he may be you and me or any other man who, to the measure of his power, gives himself in service and suffering as a sacrifice for the life of the world.

Are you a Servant of Jehovah? If not, why not? Do you think and love the principle of self-preservation more than race-preservation? Do you love the Dollar more than God and yourself than your neighbor? Is Policy or principle your morning star? "He that saveth his life should lose it, and he that loseth his life shall find it." Choose.

What Is This "Servant"?

The best way to answer this question is to go through these 27 chapters, with pencil and paper, and jot down everything that is said about him. Then study the life of Christ and every other Servant of God down the ages and do the same thing. If you do this you will notice, at least, three things about these "Servants."

First, **they are of humble origin.** They are either proletarian in origin or spirit. There is nothing about them physically, socially, politically or commercially to attract attention. From these viewpoints they are rather repulsive. They do not come through royal loins nor live in palaces nor are they heralded by trumpet blare. They are common people in origin and life.

This was true of the prophets of Christ, of the apostles and of every true Servant of God and man from the first day of capitalistic society and will be to its close. All those men and movements who are servants of God for the emancipation of the race are of the proletarian order. Salvation comes from below as surely as it comes from above. See 1 Cor. 1:26-29.

Second, **they are prophets.** These servants of Jehovah are men of profound moral insight and consecration. The most striking thing in their consciousness is "the Call of God." "Jehovah hath called me from my mother's womb; from the bowels of my mother hath he made mention of my name," "I came forth from the Father," "I came to do the will of Him that sent me," is a fact in their heart as well as the declaration on their lips.

They are men of marvelous vision. They hear and see things both as they are and should be. They live in the age that now is and the better one to come. "My servant shall deal wisely and prosper, he shall be exalted and lifted up and shall be very high." His mouth shall be like a "sharp sword" and his message "like a polished shaft" of granite. They startle nations, shut the mouths of kings and compel all to "sit up and take notice." See Isaiah 50:4-9.

Third, **they are martyrs.** These men see and hear things; and they declare what they see and hear. Their prophesying results in opposition, abuse, suffering and, until lately, violent death. Of all men who have suffered at the hands of their fellow men the prophets have fared by far the worst. "In all ages they have been the target for the most licentious spite and cruelty; for torture, indecency and filth past belief." One must go to a "Book of Martyrs" to see what sourness, wickedness, malignity, pitilessness and ferocity selfish class interests will lead men to in opposing true Servants of Jehovah. Their expose and revolutionary message are hated; and they are abused because of their word. Isaiah, Socrates and Karl Marx suffered for their message. And more than once they sought to entangle Jesus in his talk that they might have plausible ground on which to silence him. He spake as never man spake and he suffered for it accordingly. That man never lived who spoke a Divine Message for the emancipation of humanity that did not suffer for it. Plutocratic Society never did and never will love either the democratic message or the democratic messenger.

Our Salvation

The lowly prophet—martyred servant of Jehovah—suffers not for his own sin but for ours. He that is without sin dies as the worst of sinners. The innocent suffers for the guilty. His suffering is not penal, but vicarious and redemptive. True, the contemporary age of the prophets never regard their sufferings as anything other than merited. He is forsaken and despised of men. His afflictions, sufferings, loneliness and poverty are regarded as evidences of his fanaticism or wickedness. The conscience of the age in which the "Servant" functions "esteems him stricken, smitten of God and afflicted." But in the process of time a reversal of estimates come. Future generations, enjoying the fruitage of the prophet's work and freed from the dangers of unbiased judgment, pronounce the sufferings of the servant as vicarious and redemptive. "Surely he hath borne our sickness and carried our sorrows; he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed," is the judgment of an enlightened social conscience.

God saves the race through the sufferings of the innocent. Sin is the violation of law; violation of law entails suffering and suffering opens the eyes of the blind, unstops the deaf ear and softens the adamant heart. The function of the prophet is to direct the minds of the suffering ones to the causes of their suffering, to unite all such in a class-conscious revolutionary movement and to overturn the system of Mammon, which causes the social evils, in favor of the kingdom of God. For this he is abused and killed. But his unjust sufferings, added to those whose mouthpiece he is, become the back-bone of social evolution and revolution.

The sufferings of the world have and will revolutionize the world. The sufferings of the mother and children have developed the home and will finally save it. The sufferings of humanity have developed the sense of liberty and led to every revolution in history, including that now going on in Mexico. The same thing will finally lead to the emancipation of the whole race. **Through suffering we shall learn sense to work out our salvation in domestic, ecclesiastical, industrial, educational and political life.** Through our love of pleasure and aversion to pain; through our love of life, liberty and happiness and hatred of death, bondage and misery; through the instinct of self-preservation as well as through our love of justice and the altruistic spirit, we shall be led, almost in spite of ourselves, to adopt Socialism, God's way of running human society. **Suffering is one of the Divine forces making for the universal co-operative commonwealth.**

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* * *

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